

The Meaning of *Tumpeng* in Javanese Islam
**(A Semiology Analysis on *Tumpeng* Using Roland Barthes's
Theory)**



THESIS

**Submitted to Ushuluddin and Humanity Faculty
In Partial Fulfilment of the Requirement
for the Degree of S-1 of Islamic Theology and Philosophy
Departement**

Written by:

**Islamika
NIM: 124111021**

**SPECIAL POGRAM OF USHULUDDIN AND
HUMANITY FACULTY**

UIN WALISONGO SEMARANG

2016

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, May 26, 2016



The Writer,

Islamika

NIM. 124111021

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Written by:

**Islamika
NIM: 124111021**

Semarang, 21 May 2016

Approved by

**Academic Advisor I
Advisor II**

Dr. H. Nasihun Amin, M.Ag
NIP. 19680701 199303 1 003

Academic

Ahmad Afnan Anshori, MA., M.Hum
NIP. 19770809 200501 1 003

ADVISOR APPROVAL

Dear Sir,
**Dean of Faculty of Ushuluddin
State Islamic University
(UIN) Walisongo Semarang**

Assalamu'alaikum Wr. Wb.

After correcting it to whatever extent necessary, we state that this final project which belongs to a student as below:

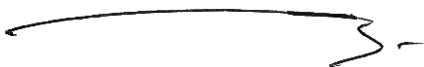
Name : Islamika
NIM : 124111021
Department : Theology and Philosophy
Title : The Meaning of *Tumpeng* in
Javanese Islam (A Semiology
Analysis on *Tumpeng* Using
Roland Barthes's Theory)

is ready to be submitted for the final examination.

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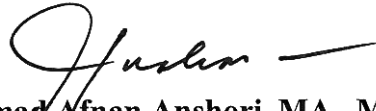
Semarang, May 26, 2016

Academic Advisor I



Dr. H. Nasihun Amin, M.Ag
NIP. 19680701 199303 1 003

Academic Advisor II



Ahmad Afnan Anshori, MA., M.Hum
NIP. 19770809 200501 1 003

RATIFICATION

Thesis of Islamika (124111021) has been examined by Exminers Council of Ushuluddin and Humanity Faculty State Islamic University (UIN) Walisongo Semarang on June 9, 2016 and has been accepted and validated as one of requirement for fulfilling undergraduate Degree of Islamic Theology.

Dean of Ushuluddin and Humanity Faculty

Chairman of Meeting



H. M. Mukhsin Jamil, M.Ag

NIP. 19700215 199703 1 003

Academic Advisor I

Dr. H. Nasihun Amin, M.Ag

NIP. 19680701 199303 1 003

Examiner I

Aslam Sa'ad, M.Ag

NIP. 19670423 199803 1007

Academic Advisor II

Ahmad Afnan Anshori, MA., M.Hum

NIP. 19770809 200501 1 003

Examiner II

Dr. Zaenul Adzfar, M.Ag

NIP. 19730826 200212 1002

Secretary of Meeting

Dra. Yusriyah, M. Ag

NIP. 19640302 199303 2001

MOTTO

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ



“who have faith in the unseen and are steadfast in prayer; who spend out of what We given them” (Al-Baqarah:3)

DEDICATION

This Thesis is dedicate to:

My belived Mom and Dad

My Brother and My Sister

My Theachers

ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises and thanks are always delivered unto Allah for his mercy and blessing. Furthermore, may peace and respect always be given to Muhammad peace be upon him who has taught wisdom for all mankind.

By saying *Alhamdulillah*, the writer presents this thesis entitled: The Meaning of *Tumpeng* in Javanese Islam (A Semiology Analysis on *Tumpeng* Using Roland Barthes's Theory) to be submitted to Ushuluddin and Humanity Faculty in partial fulfilment of the requirement for the Degree of S-1 on Theology and Philosophy Departement.

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fishing this paper. In addition, I would like to give my
thanks to all of FUPK friends from the all cohorts who
always inspire me to do better.

TRANSLITERATION¹

VOWEL LETTERS

Â	A long spelling
î	I long spelling
û	U long spelling

ARABIC LETTER	WRITTEN	SPELLING
ا	A	Alif
ب	B	Bâ'
ت	T	Tâ'
ث	Ts	Tsâ'
ج	J	Jîm
ح	H	Hâ'
خ	Kh	Khâ'
د	D	Dâl
ذ	Dz	Dzâl
ر	R	Râ'

¹ Maurisa Zinira, *Thesis: Critique On Abdullah Yusuf Ali's Methods of Qur'anic Commentary (A Critical Study of The Holy Qur'an, Text, Translation and Commentary)*, Semarang: IAIN Walisongo, 2010, P ix

ز	Z	Zai
س	S	Sîn
ش	Sy	Syîn
ص	Sh	Shâd
ض	Dh	Dhâd
ط	Th	Thâ'
ظ	Zh	Zhâ'
ع	'A	'ain
غ	Gh	Ghain
ف	F	Fâ
ق	Q	Qâf
ك	K	Kâf
ل	L	Lâm
م	M	Mîm
ن	N	Nûn
و	W	Waw
ه	H	Hâ'
ي	Y	Yâ'

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ATTACHMENT

TABLE OF ATTACHMENTS

Attachment 1	the question of interview
Attachment 2	one of the answer of interview question

ABSTRACT

Tumpeng has been existing in Java since at ancient era and still kept until now, that is often served in an event, this signified that *tumpeng* had a meaning. To reveal the meaning of *tumpeng*, the researcher using semiology method, semiology is a science for reveal and reproduce the possibility of new meaning that appear.

This research aims to know the meaning of *tumpeng* based on Javanese Islamic culture and Roland Barthes's semiology perspective.

The study, entitle "The Meaning of *Tumpeng* in Javanese Islam (A Semiology Analysis on *Tumpeng* Using Roland Barthes's Theory)", the type of this study is qualitative research using analysis method whereas the approached is semiology approached and the collected of data on this research use some literatures (books, websites, journals) and interview

The researcher trying to give the meaning of *tumpeng* from denotative, connotative, and will be become a myth. In this study, the object of research is *tumpeng*. Based on the research question about the meaning of *tumpeng*, the research will get result about what is the behind mean of *tumpeng*; it is meant *tumpeng* have a strong mean in Javanese Islamic culture especially about the expectancy to the God or the sign of surrender to the God. But the meaning of *tumpeng* not only focus on the surrender to the God and the expectancy to the God, but also respect for elders.

Keyword: Tumpeng, Semiology, Roland Barthes

CHAPTER I

INTRODUCTION

A. Background of Research

In human life, human beings are always confronted to the symbols¹, including the symbols about religion or ritual. Agus Sutyono explained that, religion is a symbol that can evoke feelings of reverence and solemnity which are manifested in a ceremony or ritual that was done by the community of faith. The ritual of religion is derived from the rules of the norm and it can be understood by many people.² This indicates that the religion is separated from symbol.

A symbol is formed in a culture developed by a society.³ Javanese, have many symbols, because the Javanese assumed that a symbol is related to the

¹ According to Asep Ahmad Hidayat, on the book *Filsafat Bahasa Mengungkap Hakikat Bahasa, Makna dan Tanda*. The word symbol from Greek, from the *Symbolon* the means a identification. P 23.

² Agus Sutyono, *Kearifan Budaya Jawa Pada Ritual Keagamaan Komunitas Himpunan Kepercayaan (HPK) di Desa Adipala dan Daun Lumbung Cilacap*, Semarang: Lembaga Penelitian dan Pngabdian Kepada Masyarakat (LP2M), 2014. P. 2.

³ Alo Liliweri, *Makna Kebudayaan Dalam Komunikasi Antarbudaya*, Yogyakarta: LkiS, 2003, P 151.

objective to be achieved, the advice, the value of life and as a form of expression of abstract ideas into concrete.⁴

The symbol is very related to religion or faith because the rule of religion was transformed and socialized into forms of signs or symbols that can be understood. The symbol that is often used in religion is a symbol of a triangle, because it relates to the relationship between human and invisible power (vertical relationships), human relationships with other human and nature (horizontal relationships).⁵ For example; pyramid, temple.

In Java, the javanese implements a triangle symbol as a *tumpeng*, it is javanese food made specifically. *Tumpeng* is made from boiled rice into rice, then it is serve in a cone shaped, usually using a yellow

⁴ Agus Sutiyono, *Kearifan Budaya Jawa Pada Ritual Keagamaan Komunitas Himpunan Kepercayaan (HPK) di Desa Adipala dan Daun Lumbung Cilacap*, Semarang: Lembaga Penelitian dan Pngabdian Kepada Masyarakat (LP2M), 2014. P.73.

⁵ Mudjahirin Thohir, *Memahami Kebudayaan Teori, Metodologi DanAplikasi*, Semarang: Fasindo Press, 2007 P. 247.

rice or white rice then served in *tampah*⁶ and usually specific events.⁷

As a symbol of the relationship between human, environment/nature and god are conical to god. *Tumpeng* was existed in Java since at ancient era, i.e pre Hinduism-Buddhist. Before the advent of Hinduism-Buddhist and Islam in Java, the javanese had a culture and faith about the god who protects them⁸. Ancient religions that exist in Java is Kapitayan religion.⁹ *Shanghyang Taya* as primary worship in Kapitayan religion has two main characteristics (kindness/*Sanghyang Wenang* and unkindness/*Sang Manikmaya*) which is invisible and can not approaced with commonsense. So, In order to be known and worshiped a human, *Shanghyang Taya* is described that has one private in name and nature,

⁶*Tampah* is one of household furnishings, made from bamboo and usually rounded to have winnowed rice.

⁷ Syarifah Rachmawati, *Nasi Tumpeng Dalam Simbolisasi Kekuasaan Jawa*, Yogyakarta: Universitas Gadjah mada, 2014, P. 15.

⁸ Darori Amin dkk, *Islam dan Kebudayaan Jawa*, Yogyakarta: Gama Media, 2000, P. 85

⁹ According to Agus Sunyoto, “*Atlas Walisongo*”; kapitayan religion is an ancient religion that grew and developed in the archipelago, and Sang Hyang Taya, the meaning is empty. Taya is an absolute, unseen. The ancient javanese gave a deffinition that Sang Hyang Taya with one sentence “*tan kena kinaya ngapa*” or “can not do anything with his existence”.

namely *Tu* or *To* which means ‘supernatural’. In Kapitayan religion, *Tu* or *To* hide in everything that has a name associated with the word *Tu* or *To*. For example; adherents of the kapitayan religion believe about the occult power on *wa-Tu* (stone), *Tu-Lang* (bone), *To-pong* (crown) etc. And for revere to *Shanghyang Taya*. Adherents also provide the offerings including *Tumpeng*.¹⁰

In the pre Buddhist-Hinduism and Buddhist-Hinduism, *tumpeng* is often made into dish in a special moment, especially in ceremonial offerings. This indicates that *tumpeng* was deliberately designed to spread and affirming teaching. Because in the religious system, *tumpeng* is used as offerings from the human nature to the lord.¹¹

Tumpeng does not just stop at the pre Buddhist-Hinduism and Buddhist-Hinduism, but also Islam in Java still keep it. because of the javanese is still strong in keeping the ritual and the culture of the ancestors. So it is not easy to change of ritual and culture in Java. Then

¹⁰ *Ibid*, P 14-15.

¹¹ Edi Sedyawati, *Kebudayaan Di Nusantara Dari Keris, Tor—Tor Sampai Industri Budaya*, Depok : Komunitas Bambu, 2014, P. 309.

*Walisongo*¹² in spreading Islam in Java using the method i.e let ritual and culture still exist and slowly it added with the teaching of Islam, especially about faith and attitude.¹³ For example; to keep *tumpeng* in ceremonial offerings that was held by pre Buddhist-Hinduism and Buddhist-hinduism is done to avoid the bad influence of occult forces which endanger human life and replace with the term *slametan*.¹⁴ According to Neils Mulder, *slametan* is the rite that was done to continue, keep or increase the order.¹⁵ The aim to get the pleasure of god.¹⁶ The ceremony was done by the javanese until now. Because according to the javanese, *slametan* is the most important element of a religious system that was implemented nearly all of the important events in life.

¹² Walisongo is the person who spreading Islam in indonesia especially in Java.

¹³ Agus Sutiyono, *Kearifan Budaya Jawa Pada Ritual Keagamaan Komunitas Himpunan Kepercayaan (HPK) di Desa Adipala dan Daun Lumbung Cilacap*, Semarang: Lembaga Penelitian dan Pngabdian Kepada Masyarakat (LP2M), 2014.P 49.

¹⁴ Darori Amin dkk, Darori Amin dkk, *Islam dan Kebudayaan Jawa*, Yogyakarta: Gama Media, 2000, P. 131.

¹⁵ Neils Mulder, *Mistisisme Jawa; Ideologi di Indonesia*, Yogyakarta: LkiS, 2001, P. 136.

¹⁶ M Hariwijaya, *Islam Kejawen*, Yogyakarta: Gelombang Pasang, 2006, P. 40.

Like at the time of pregnancy, birth, marriage until death.¹⁷

In the process of development of javanese culture from pre Buddhist-Hinduism until Islam, *tumpeng* was still kept, this is signify that there are acculturation and positive value on the *tumpeng*, so the javanese still keep and develop the traditions and the cultures of the ancestors.¹⁸ In this case, researcher interest about the meaning of *tumpeng* in javanese Islam.

Discussion about the development of the culture from pre Buddhist-Hinduism until Islam, it is needed to review the theory of culture i.e theory of semiotic. Because of semiotic can see various of the cultures as a sign and it meant by society.¹⁹

Semiotic is a science about sign and everything which has relation in human life, in semiotic there are 2 figures are Charle Sanders Peirce and Ferdinand de Saussure. Both are different background. Charles Sanders Peirce focused on pragmatic ideology and

¹⁷ Darori Amin dkk, *Islam dan Kebudayaan Jawa...* P. 74.

¹⁸ Moh Roqib, *Harmoni Dalam Budaya Jawa (Dimensi Edukasi dan Keadilan Gender)*, Yogyakarta: STAIN Purwokerto Press dan Pustaka Peljar, 2007. P. 33.

¹⁹ Benny H.Hoed, *Semiotik dan Dinamika Sosial Budaya Ferdinand de Saussure, Roland Barthes, dll*, Jakarta: Komunitas Bambu, 2011. P 44.

Ferdinand de Saussure focused on language structural, according to Ferdinand de Saussure sign is a relation between form (signifiant or signifier) and concept (signifie or signified) which is structuring. Both are base on by the social agreement.²⁰ This research used development of Ferdinand de Saussure's theory i.e Roland Barthes.

Roland Barthes using the word semiology, did not semiotic.²¹ The word of semiology from latin language, *semeion* means sign. Semiology has been developed to analysis of signs.²² Actually between semiology and semiotic there are not fundamental differeces. If there are different it just on refering to the orientation. Semiotic refering to Peirce who development in the American and semiology refering to Saussure who development in the Europe. But both are have similar i.e

²⁰ *Ibid*, P. 3.

²¹ Roland Barthes, *l'avennture Semiologique*, translated by Stephanus Aswar Herwinarko, *Petualangan Semiologi*, Yogyakarta: Pustaka Pelajar, 1985, P.V.

²² Arthur Asa Berger, *Signs in Contemporary Culture*, translated by M. Dwi Marianto, *Tanda-Tanda dalam Kebudayaan Kontemporer, Suatu Pengantar Semiotka*, Yogyakarta: Tiara Wacana Yogya, 2005 P. 3.

focus about science of sign and everything which has relation.²³

He said that a sign is something structuring, it is meant an abstract structure that is consisted of components by each other for shaping the structure. He applied that the idea of semiology to describe systematically how historical sign turned into a sign or a myth. He interest about how object into has a meant, this is one of reason Roland Barthes into famous intellectual.²⁴

According to him, semiology does not only focus about the language but also the culture. Include *tumpeng* (in here, the culture is a system of sign which associated and can be interpreted base on context) and the meaning of sign is given by human who are in a socio-cultural environment, with a way of understanding its meaning.

In this research, the researcher interest to explore more about the meaning of *tumpeng* in javanese Islam as a symbol using analysis Roland Barthes's semiology.

²³ [http: Pasca. Unad.ac.id](http://Pasca.Unad.ac.id) > 3.-artikel-tesis.pdf accessed on February, 6rd 2016 at 15:17 P.5.

²⁴ Roland Barthes, *Mythologies*, translated by Ikramullah Mahyuddin, *Membedah Mitos Mitos Budaya Massa: Semiotika atau Sesiologi Tanda, Simbol, dan Representasi*, Yogyakarta: Jalasutra. 2007 P XXXIV.

Because this research has been no specifically research yet and the common *tumpeng* just focus about the meaning based on descriptive and antropology. So, in this research using different focus.

B. Research Question

In order to systematize and reflect the understanding of the background above, the problems of this thesis will be formulated into some questions, those are:

1. What is the meaning of *tumpeng* in the perspectif of Javanese Islamic culture ?
2. What is the meaning of *tumpeng* using Roland Barthes's semiology theories ?

C. Aim of Research

Aim of this research is:

1. To know the meaning of *tumpeng* in the perspective of Javanese Islamic culture.
2. To know the meaning of *tumpeng* using Roland Barthes's semiology theories.

D. Significant of Research

While, the significant of this research is:

1. Theoretical, this research has significant to be one of literatures on Aqidah Filsafat study, especially for student of Aqidah Filsafat and generally for student of UIN.
2. Practically, this research will provide more information about the meaning of *tumpeng* in javanese Islam.

E. Theoretical Framework

Roland Barthes said that a sign is something structuring, it is meant an abstract structure that is consisted of components by each other for shaping the structure. He applied that the idea of semiology to describe systematically how historical sign turned into a sign or a myth.²⁵

Roland Barthes was developing Ferdinand de Saussure's theory about signifiant and signifie more dynamic. Both are must becoming one unity and its has a

²⁵ *Ibid*, P. XXXIV.

relation that become a sign.²⁶ Every signs always acquire of meaning more than one step. First step is denotation (principal system) that happen when the sign has first meaning commonly and it can be accepted by society.

Second step is secondary system (the development from principal system) that has two processes i.e metalanguage process and connotation process. Metalanguage process is development on the signifiant (form), the meaning is a sign has more than one signifiants (forms). Connotation process is development on the signifie (concept), the meaning is a sign has more than one signifies (concepts). Both are the result of human ways in the development process to interpret the signs.²⁷

To give the meaning of connotation, usually it is backgrounded by cultural or knowledge of society or person. So, from this connotation occured a wide interpretation. To explain more about this discussion, the researcher will using table:

²⁶ Roland Barthes, *l'avennture Semiologique*, translated by Stephanus Aswar Herwinarko, *Petualangan Semiologi*, Yogyakarta: Pustaka Pelajar, 1985, P. 35

²⁷ Benny H. Hoed, *Semiotik dan Dinamika Sosial Budaya Ferdinand de Saussure, Roland Barthes, dll*, Jakarta: Komunitas Bambu, 2011. P. 45.

SIGNIFIANT	SIGNIFIE	
SIGN/SIGNIFIANT		SIGNIFIE
SIGN		

SIGNIFIANT=FORM

SIGNIFIE=CONTENT

If a society has the understanding about connotation, so it will become the myth. The myth is a sign which contains that has a message or a communication about value and it can not be an object, concept or an idea. Because, the myth is a signaling

mode²⁸. The method of myth conveys the message is present the myth that is happened or looked natural based on reality. The myth did not hide the meaning or anything, but to expose the myth, it needs to do a distortion. And the message in the myth does not need to be interpreted, explained or losed.²⁹

The characteristics of the myth:

1. The myth comes from the historical concept, and the reader must find the meaning.
2. The myth of analogies the form and the concept, which is historical
3. to expose the myth, it needs to do a distortion.³⁰

So, the relationships between denotation, connotation, and myth for understanding culture is always structured, From the first step and will be

²⁸ Roland Barthes, *Mythologies*, translated by Ikramullah Mahyuddin, *Membedah Mitos Mitos Budaya Massa: Semiotika atau Sesiologi Tanda, Simbol, dan Representasi*, Yogyakarta: Jalasutra. 2007 P. 295.

²⁹ [http: lib.ui.ac.id/ 127434-RB16R38m-Mitos Gerwani-Analisis.](http://lib.ui.ac.id/127434-RB16R38m-Mitos_Gerwani-Analisis.pdf) pdf accessed on December, 28 2015 at 09.58.

³⁰ Irzanti Susanto, *Metodesemiotika*.pdf accessed on february, 8 2016 at 09.00.

continue on the second step and will be continue on the third step. This indicate that the mean is always development or make a new sign for give a meaning base on the culture include *tumpeng* in javanese Islam.

F. Prior Research

Before finally deciding to choose and take this research, the researcher has examined some related researches that have similar topics, but different focus:

The first, an article on journal entitle “*Tumpeng; Sebuah Kajian Dalam Perspektif Psikologi dan Antropology*” is written by Mohammad Rondhi’. This article explains about *tumpeng* as an expression of the culture that has a lot of meaning. And the meaning of *tumpeng* is different for each person because everyone has a historical background and a different personality. And *tumpeng* is still kepted until now because it has many value.

The second, thesis entitle “*Nasi Tumpeng dalam Simbolisasi Konsep Kekuasaan Jawa*” is written by Syarifah Rachmawati, this thesis contained about the definition of *tumpeng* and explain that *tumpeng* is a

heritage of culture, the javanese said that *tumpeng* is not only as a food but also it has many value. And in this thesis focus on *tumpeng* from perspective directionary in Java.

G. Research Method

To get responsibility research scientifically, we have to explore data, explained, and conclude the object in this research by some methodes below:

1. The Type of Research

Based on the pattern of the research questions above, the type of this research is qualitative research. Which is purely based on bibliographical research and field research. In this research, the sources of data are written texts relating to the topic. To get maximum results, the researcher only focus on the discussion about *tumpeng* in javanese Islam and the researcher wants to explore its meaning by Roland Barthes's semiology.

2. The Source of Data

The source of data is categorized into two source:

- a. Primary Data of this research is used some sources all of data which related to the

research. The primary data of this research is the interpretation of *tumpeng* in Javanese Islam.

- b. Secondary Data of this research was supported by secondary source with reading relevant to the title above. It is taken from some discourse, such as: articles, journals, books and other references supporting this research. That is book of Roland Barthes entitle *Mythologies, l'aventure Semiologique*. It is supporting to analyse about *tumpeng* in Javanese Islam.

3. Method of Collecting Data

The method of collecting data on this research use some literatures (books, website, journals) especially that have relationship to the topic. If the some of literatures already accumulated, then look for the core on research.

4. Method of Analyzing Data

To analyze data, the researcher uses the method of content analysis (the technical that is used to analyze the meaning in data pass through libraries research). The applied methodology is semiology

study. It means discussed about sign in the human life. The researcher uses this method because this method still rarely done by other researchers beside that semiology can be used to understand the meaning of culture.³¹

H. Systematical of Writing

To give description this research comprehensively and to relate among chapters are necessity an explanation systematically by arrangement bellow:

The first chapter is the introduction describing the background, the research question. Besides that, there are also the purpose and the significance of research, theoretical framework, prior research, research method and structure of writing.

The second chapter discussed about the philosophy of triangle for javanese Islam. It will be divided into fourth sub chapters. First, the relation of

³¹ Benny H. Hoed, *Semiotik dan Dinamika Sosial Budaya Ferdinand de Saussure, Roland Barthes, dll*, Jakarta: Komunitas Bambu, 2011. P. 5.

cosmology between nature, human and God. Second, the relation between Islam, faith, good deeds third, the symbol in spiritual way. Fourth, The values of *Gunungan* philosophy in Java Islamic society

The third chapter discussed about *tumpeng* in Javanese Islam. It will be divided into seven sub chapters. First, history of *tumpeng*. second, the mythology of *tumpeng* in Java. third, the ornament of *tumpeng*. fourth, the meaning of *tumpeng* for Javanese. Fifth, the sacred of *tumpeng* for Javanese. Sixth, expectation of *tumpeng* for Javanese Islam. Seventh, the meaning of *tumpeng* for modern Javanese.

The fourth chapter, discussed about the analysis. It will be divided into two sub chapters. First, a semiology analysis on *tumpeng* using Roland Barthes's theory. Second, the meaning of message on *tumpeng*.

The fifth chapter is epilogue chapter which includes conclusion, and suggestion, closing.

CHAPTER II

THE PHILOSOPHY OF TRIANGLE FOR JAVANESE ISLAM

A. The Relation of Cosmology Between Nature, Human and God

Cosmology is a holy science which related to revelation and metaphysical doctrine, and it has a meaning.¹ In Aminuddin Ruskam Al Dawamy's book, he explaine that according to Sayed Hossein Nasr, Cosmology is a knowledge relating to fire, water, and land. Cosmology science also relates to metaphysical idea, religion, and philosophy related to monotistic religion concept and everything controled by a power.²

All of religion is same, because religions have a high point or God. ³God is a principle from all of being (mawjudat)and He must be exist (Wajib al-

¹ Seyyed Hossein Nasr, *Antara Tuhan, Manusia, dan Alam Jembatan Filosofis dan Religius Menuju Puncak Spiritual*, Yogyakarta: IRCiSoD, 1984. P 110

² Aminuddin Ruskam Al-Dawamy, *Konsep Kosmologi*, Malaysia, Johor Darul Ta'zim, 1999. P 2

³ Fritzjof Shuon, *Mencari Titik Temu Agama-Agama*, translated by Saafroedin Bahar, The Transcedent Unity of Religions, Jakarta: Pustaka Firdaus, 1994, P. xi

wujud), whereas nature and creature proves the existence of God.

God is one, oneness of God is a command of unity system (*amr*) managing a nature. If there are more managing a nature, so it will cause destruction a nature.⁴

The nature is everything created or world – wide, like as sky, earth and others. Because sky and earth empirically seem more larger than human, so sky and earth become as proof from oneness of God.

It shows that God creates this nature to prove the existence of God. It is created based on His power and His desire. And it isn't because of other.⁵ In Christianity also explains that nature is creation of God. And the aim of God creates world to give all of His kind that unlimited. With His kind, All of His creation will love Him and glorify Him.

Human can recognize and know God through a nature. In other side, the soul of human gets a good

⁴ Mulyadhi Kartanegara, *Nalar Religius Menyelami Hakikat Tuhan, Alam, dan Manusia*, Jakarta: Erlangga, 2007, P. 2-4

⁵ Ghazali Munir, *Tuhan, Manusia, dan Alam dalam Pemikiran Kalam Muhammad Salih as-Samarani*, Semarang: RaSAIL Media Group, 2008, P. 159

guidance and bad guidance. But human can know the existence of God through a nature and capability of human soul.⁶

Human is creature which being (*maujud*) and have mind and feeling (human sense)⁷. They have specific characteristics which not had by animals, that are knowledge and faith, because knowledge and faith are two-thing must been gotten and developed by human to show a human values.⁸

Human is created by God as the best creature. Human is given a overplus, like as mind used to think, human soul to know the truth. Human can manage, kept a nature and their prestige as creature who have more high position than another creature. According to Islam precept, human is a creature given a duty as caliph by God in this world.⁹

⁶ Perpustakaan Nasional: Katalog Dalam Terbitan, *Agama Kita: Perspektif Sejarah Agama-Agama (Sebuah Pengantar)*, Yogyakarta: Kurnia Kalam Semesta, 2000 P. 87

⁷Ghazali Munir, *Tuhan, Manusia, dan Alam dalam Pemikiran Kalam Muhammad Salih as-Samarani*, Semarang: RaSAIL Media Group, 2008, P. 130

⁸ Mulyadhi Kartanegara, *Nalar Religius Menyelami Hakikat Tuhan, Alam, dan Manusia*, Jakarta: Erlangga, 2007, P. 103

⁹ Sri Suhandjati, *Islam dan Kebudayaan Jawa Revitalisasi Kearifan Lokal*, Semarang: CV Karya Abadi Jaya, 2015 P. 8

The revelation and mind are given by God. The mind is part of human effort having two meaning:

- a. Body of mind, is one of organ in human body .It is called brain, (*al-dimagh*) in head human site.
- b. spiritual of mind, is a lightspiritual laid to get knowledge (*al-ma'rifat*) and cognition (*al-mudrikat*).

The main

The mind also can be meant as a power which capable to save, and get knowledge through reason or argumentative effort. in other side, the mind also can bring human to human essence. psychologically, the mind has cognition fungtion (a general concept includes all of recognition thing, like asobserve, see, watch, give opinion, imagination, think, consider, guess, valuate.¹⁰

so, between human, nature and God are interdependent. God creates human and nature. Human as a creature of God having mind to think about all of thing, especially God. But God can't known through human senses. He can known through His creation, like as nature.

¹⁰ Abdul Mujib, *Kepribadian Dalam Psikologi Islam*, Jakarta: PT Raja Grafindo Persada, 2006, P. 110

The relationship between human and God is done with heart or soul. It usually is done with prayer. And the relationship between human and nature can't be separated, because the nature is created by God to fulfill all of human needs.

B. Relation Faith, Islam and Good deeds

faith. It is from arabic language “justify”. The admit of the truth with the heart. According to Islamic law, faith is the one unity between word, confession, deed.

The God sayin surah Al-Baqarah verse; 136

قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

“say ye: “we believe in Good, and the revelation given to us. And to Abraham, Isa’il, Isaac, Yacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from

their Lord: we make no difference between one and another of them: and we bow to God (in Islam)”

Muhammad said:

قل امنت بالله ثم استقم (رواه مسلم)

"I believe in God then continue (istiqomah) ".
(Muslim).

From the above verses and hadits explained that faith is not only in the heart but also must be pronounced with an oral as a sign of evidence and deed accordance with the teaching of Islam.

Malik Ahmad explained that faith had six principles:

1. belief to the God, know the names and the attributes of God, know the postulates that convinced about the existence of God and know the greatness of God in the nature. Know the God can build awareness of virtue, goodness and can build the ability to remember of God and abstain from acts that ugly.

2. belief to the angels. Know the angels can make the human to imitate the holiness of the angels and keep an attitude from the things that are not good.
3. belief to the books of God. It is can be separated from the good and the bad, determine between the good and the bad. Know the books of God, the human can achieve perfection of life.
4. belief to the prophets. They were chosen by the God to provide guidance. The aim of know the prophets are to know the leader and the exemplary of life who leaded by the prophets and belief that the prophets are the best leader.
5. belief to the doomsday, resurrection and everything that happends after the day of judgment. Know the doomsday is able to provide awareness about a long journey after death and encourage of human beings to prepare themselves with good charity.
6. belief to the *Al-Qadr* (the provisions of the God). Know the *Al-Qadr* can overcome of suffer and difficulty.

The faith as a foundation of life is only one and can not changed for all of mankind, because the faith had a strong influence on the life. For example: can build the manners, clean of soul and can be become good person. So, the knowledge of faith considered to be highest of knowledge.

In the religion, the embed of faith is the best way on the education, because the religion can rule the heart, soul. Beside that, the faith also can control all of life and build good character, it is explained on the surah Al-Baqarah : 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ

وَحِينَ الْبَاسِ ۖ أُولَئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَئِكَ هُمُ
الْمُتَّقُونَ ﴿١٧٧﴾

“it is not righteousness that ye turn your faces toward east or west: but it is righteousness to believe in God and the last day, and the angels, and the book, and the messengers; to spend of your substances, out of love for him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing (Al-Baqarah: 177)

The way of prophet on implant of faith is the build of human mind to the verse of God and the build of the human soul (*fitrah*).

Get know to God is high knowledge and become the basic of spiritual life. To know the God there are two ways. *First*, the think of something that was made by the God. *Second*, know the names and the attributes of God.

First, know the God using common sense, because it is can be recognize, respond.

- a. The God say:

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ
وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

“say: “behold all that is in the heavens and on earth”
; but neither signs nor warners profit those who
believe not. (Yunus: 101)

b. The God say:

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ
ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ
لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

“say: “ i do admonish you on one point: that ye do
stand up before God, (it may be) in pairs, or (it may
be) singly, and reflect (within yourselves): your
companion is not possessed : he is no less than a
warner to you, in face of a terrible penalty.” (saba’ :
46).

c. The human who unappreciative will be insulted or
reviled by the God.

وَكَايْنٍ مِّنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ
عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

“and how many signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them.” (yusuf: 105)

- d. the sense do not used based on the function, it is means the lower of human to the level of animals.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ
قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ
ءَاذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ
أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

“many are the jinns and men we have made for hell: they haave hearts wherewith they understand not, eyes they see not, and ears eherewith they hear not. They are like cattle, -nay more misguided : for they are heedless (of warning)” (Al-A’raf; 179).

Second, the other ways to know the God is to know the names and the attributes of God. The God remind about his names in the Al-Qur'an:

قُلْ أَدْعُوا اللَّهَ أَوْ أَدْعُوا الرَّحْمَنَ ۚ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا
وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

“say: “call upon God. Or call upon Raḥmân: by whatever name ye call upon him, (it is well) : for to him belong the most beautiful names. Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between” (Al-Isra’: 110).

Second, Islam. It is from arabic language “obedient, submissive”. Terminology, Islam is submit yourself to serve the commands of God and the avoid something forbidden. It is done with serve on the five pillars of Islam¹¹: there is only one God and Muhammad is a prophet, prayer, pay zakat, hajj and fasting in Ramadhan.

¹¹ Moh Rifai, *Aqidah-Akhlak*, Semarang: CV Wicaksana, P 22-24

It is the pillars of Islam and the principals of worship. And every *Mukallaf* (Muslims who are adult and sensible) obligatory to implement it. But fasting, zakat and hajj there are special rules i.e. just for people who fulfill of requirements.¹²

Third, ihsan or good deeds, It is from arabic language “doing good”. Terminology is the worship of God (through worship or charity) and belief that God sees us.¹³

Ihsan there are two kind; *ihsan* for the God and *ihsan* for the human. *Ihsan* for the God revealed in the hadits.

ما الاحسان قال ان تعبد الله كأنك تراه فان لم تكن تراه
فانه يراك (رواه البخارى)

“what is ihsan? Ihsan is thou are worship for the God as thou see him. If you can not see him.so, belief that the God see you (Al-Bukhari).

In the hadits above, explain that *ihsan* for God is to worship the God with the heart and focus to the God

¹² T. Ibrahim dan H. Darsono, *Membangun Akidah dan Akhlak*, Solo: PT Tiga Serangkai Pustaka Mandiri, 2009. P. 7

¹³ Moh Rifai, *Aqidah-Akhlak*, Semarang: CV Wicaksana, P 24-25

as we are see the God or belief that the God see you. This will affect the personality of human into a be good human.

Ihsan for the human is doing better based on the teachings of Islam.

The relationship between Islam and faith, good deed. Muhammad unites the three things (faith, Islam and *ihsan*) it is meant can not be separated. Faith as the foundation of Islamic beliefs, Islam and *Ihsan* as evidence about faith i.e real deeds.¹⁴

The God say in surah Al-Baqarah: 112

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

“nay, whoever submits his whole self to God and is a doer of good, he will get his reward with his Lord; on such shll be no fear, nor shall thay grieve”

So, in the explanation above explained that faith (emphasize about belief), Islam (emphasize to deeds and

¹⁴ T. Ibrahim dan H. Darsono, *Membangun Akidah dan Akhlak*, Solo: PT Tiga Serangkai Pustaka Mandiri, 2009. P. 7

charity) and ihsan (the embodiment of faith and islam) cannot be separated.¹⁵

C. Trilateral Symbol in Spiritual way

Symbol has important character. It also functions as connect thing between somebody to others. It also functions as connect thing between human and something or human and mysterious world. The symbol often is used, that is Triateral symbol.

Triateral symbol has one shape-tip on top abstracted as a cone or a mountain (a highest place and area sacral in mountain which prosperous and peace)¹⁶. In the book entitle *buku gunung nilai-nilai filsafat Jawa*, in Hindu, Triateral shape symbolizes a high power, that is Trimurti (the oneness of the three Hindu gods). That are; siva (master god and vandal of nature alam), Brahma (creation god of nature), vishnu (caretaker god and keep of nature).¹⁷

¹⁵ Moh Rifai, *Aqidah-Akhlak*, Semarang: CV Wicaksana, P. 26

¹⁶ Syarifah Rachmawati, *Nasi Tumpeng Dalam Simbolisasi Kekuasaan Jawa*, Yogyakarta: Universitas Gadjah mada, 2014, P. 83

¹⁷ Agus Purwoko, *Gunungan Nilai-Nilai Filsafat Jawa*, Yogyakarta: Graha Ilmu, 2013, P. 42

In java, man java applies Triateral symbol on *tumpeng* or rice having cone shape, as the symbol of majesty God, the expectation to God can be done with spiritual way to God.

Spiritual way is a course to get a genuine happiness through spritual life to God. A spritual life is a life done by people in his life in this world to get perfection, love harmony and beautify. According to orthodox, this life is directed to God.

Spiritual way isn't contra with world life, because spiritual life is a perfect life. World life is limit. On the contrary, spiritual life is a complete life.

Spiritual way give priority to God through heart, feeling to inspire and hubungan dengan Tuhan melalui hati, perasaan dalam menghayati dan apply the *syari'at*. Human can achive to God, because magnificence. Human superiority is capalbe to recognize or know God.¹⁸ so, Triateral symbol in spiritual way is a course achieving to God with to be close to God.

¹⁸Samidi Khalim, *Islam Dan Spiritual Jawa*, Semarang: RaSAIL Media Group, 2008, P. 13

D. The values of *Gunungan* philosophy in Java Islamic society

values can't groped and saw, but value can be felt its. value functions as a high guide for human deed to kept the regularity of social in society. the regularity of social is created as control of social to manage, organize, and give a direction to human deed.

values as the existance of culture can be mrant as custom. There are some figures of sociology and antropology trying to give a difinition about values.

According to Koentjaraningrat say that, a culture of value system have conceptions which life in idea of society about something concidered to have meaning in human life. so, a culture of value system usually functions as high guide for human deed. Human deed system is more concrete, like as a specific rules, law, and norm.

According to B. Taneko, give a value definition, which is: "social values are resulted by yang dihasilkan oleh the element of society feeling and generally it can be explained as conviction to good and bad, or right and wrong.

Soerjono Soekamto takes a conclusion about the meaning of values said by Pelkman, the meaning of value is:

1. Values is a abstraction from personal experiences with onther.
2. values must be filled and dynamicly.
3. Values is not a concrte aim than behavior, but a criteria to chose a goal.
4. Values is a important thing.

Dannerius Sinaga, Kimron Nadeak, Wilson Siagian explain that values is a good thing wanted and concidered as a good thing by society. Or it can be meant as value is a image about what he want, proper, considerable value. And can influence a social behavior in society who have value.

From some opinions above, it can be concluded that value is very influence in society behavior, because it is convinced and is conciderd as important thing in high guide to determine a behavior, like as norms, law, culture, and others. So values is the result of think in ideal concep or a image which can be used as high guide (guide life) in society behavior.

Gunungan is called as *tumpeng*, because its shape become acute like mountain and have meaning “*gegunungan or tetunggul*”. If it is observed from its philosophy, *Gunungan* have high meaning. *Gunungan* become a life symbol and subsistence, it contains philosophy, that is *sangkan parananing dumadi* (source and life goal), macrocosm and microcosm.

Gunungan also is called as *kayon* or *kekayon*, it relates with wood picture (tree) in *Gunungan*. The word of *kayon* base on the word of *kayu* (wood) and get end word (*kayu-an*) so it become *kayon* in Java language have meaning as the picture of imitation wood / tree.

According to S.B. Pulunggana say that:

Gunungan sing uga karan kakayon sing kaprahe mung banjur disebut kayon. Tembung iki kapid saka tembung/Basa Arab lan sumber seje nyebutake yen kekayon iku saka tembung/Basa Sansakerta utawa Jawa kuna iya Basa Kawi. Kekayon sing asale saka Basa Arab yaiku saka tembung “al khayu” sing tegese “urip”. Dene sing kapid saka Basa Kawi, asal saka tembung “kayun” sing tegese “karep” utawa “karsa”.

Translation : *gunungan* usually is called *kekayon*, but it is called *kayon*, this word is taken from arabic. but from another source, explain that *kekayon* base on sansakerta language or ancient Java. *Kekayon* base on arabic word “*al khayu*”, it means that “life”. and base on sansakerta word “*kayun*”, it means that “desire” or “desirability”.

According to Sri Raharja as a theacher in SMKI explain that *kayon* base on “*kayu*” word (*kajeng*, *karep*, desire) desire appear from heart (*kayun*), (*kayun khayu dim*, *radaim*) in arabic have meaning of life. so, *gunungan* shape is described as heart becoming as the center of life and feeling.

Kayon is a blend Word *chayu/khayu/hayun* which means life. *kayun* words meaning the will. Both the interrelated notions and become one series of understanding "of life that seeks". Wills should be construed to hopes, desires, goals, or objectives. As for the purpose of human life is happiness born and inner, the salvation of the world and the hereafter, understand and live the origin and purpose of life so that his life be perfect. It is the concept of the purpose of life is implied in the name or designation of *gunungan* as *kayon*.

Gunungan had a symbols of life, *gunungan* also became a symbol of human being and nature. In the Javanese philosophy, human and nature is regarded as a manifestation of the presence of God. Human and nature is an aura (emanation) of God. The following will set out the meaning of the symbolism of the mount according to the various sources that have a different opinion and interpretation:

1. Ki Timbul Hadi Prayitno

The shape of *gunungan* which is similar to heart and has three angles, The triangle is the symbol of *sangkan paraning dumadi* (origin and destination).

2. R. Ng, Suyatno

According to. Ng, Suyatno, a fusion of a triangular shape with rectangular with each angle is an obtuse angle. The shape of the triangle symbolizes the supreme power namely *Trimurti* i.e. Shiva (the God of rulers and the destroyer of nature), Brahma (the creator of the universe), Vishnu (the preserver and protector as the God of the universe).

While the field of rectangular with blunt corners represent the four elements of life i.e. Earth, fire, water, wind.

The shape of *gunungan* unique being basically has three angles, the process of life takes place in three stages: *purwamadya-wusana* (beginning, middle, end) that is from a State of 'no' and then to 'there' and ends with 'nothingness'. Three corner mount also symbolizes the human living environment that consists of a physical environment, inner environment and the occult.

So, *gununganis* the symbol of a concept art *widya* (philosophy and education) of the vertical relationship between human and God, between human and the private, between human and the natural environment.¹⁹

¹⁹ Agus Purwoko, *Gunungan Nilai-Nilai Filsafat Jawa*, Yogyakarta: Graha Ilmu, 2013 P. 113

CHAPTER III

***TUMPENG* IN JAVANESE ISLAM**

A. History of *Tumpeng*

The word of history is used in two meanings, it can refer to the course of historical events i.e the events which relevant to the meaning of the human. The other definition is can called ' historiography ' i.e. the depiction of the course of events.¹

Tumpeng is one of the cultural heritage. As for the culture is from Sanskrit langue i.e***buddhayah***. the plural of *buddhi* (intellect or discretion)can be defined as things related to intellect or discretion of human. The culture can also be interpreted as a way of life that developed and owned by people and heritaged from generation to next generation which formed from multiple items;religious, poltics, buildings, clothes, art.² In the book Misbah Zulfa Elisabeth explained that there are some of people that define the culture. *First*,

¹ W. Montgomery Watt, *Islam dan Kristen Dewasa Ini*, Jakarta: Gaya Media Pratama, 1991, P 155

²Agus Sutiyono, *Kearifan Budaya Jawa Pada Ritual Keagamaan Komunitas Himpunan Kepercayaan (HPK) di Desa Adipala dan Daun Lumbung Cilacap*, Semarang: Lembaga Penelitian dan Pngabdian Kepada Masyarakat (LP2M), 2014. P 60

Koentjaraningrat, explain that the culture is a result of taste, intention, thought. *Second*, according to Clifford Geertz culture is the system about the concepts of inheritance in the form of symbols. from in this way, human can communicate,perpetuate, develop of knowledge.³

Tumpeng was existed in Java since at ancient era i.e since Javanese society was exist (pre Hinduism-Buddhist).⁴The Javanese society is the people who live then developed a culture and a tradition in Java.⁵ Beside that, the Javanese society is the society who still strong in keeping the ritual and the culture of the ancestors.⁶

Tumpeng usually served in a ceremony or ritual, because of the Javanese is still strong in keeping the ritual and the culture in Java, so *tumpeng* is still exist until now.

³ Misbah Zulfa Elizabeth, *Dinamika Tardisi Islam Jawa Pantura (Kajian Mengenai Upacara Selingkaran Hidup [Life Cycle] Dan Pemaknaan Masyarakat Studi Kasus di Kabupaten Pekalongan)*, Semarang, 2012, P 18

⁴ Samidi Khalim, *Islam Dan Spiritual Jawa*, Semarang: RaSAIL Media Group, 2008, P. 45

⁵ Moh Roqib, *Harmoni Dalam Budaya Jawa (Dimensi Edukasi dan Keadilan Gender)*, Yogyakarta: STAIN Purwokerto Press dan Pustaka Pelajar, 2007. P. 33

⁶ [http: diglib. Uinsby. ac. Id > BAB 3 by IH Mukharomah, Tradisi Tingkepan Pari di Desa Pandan. Pdf](http://diglib.uinsby.ac.id/BAB%203%20by%20IH%20Mukharomah,%20Tradisi%20Tingkepan%20Pari%20di%20Desa%20Pandan.Pdf) accesed on December, 28 2015 at 09.58

B. The Mythology of *Tumpeng* in Java

In the Indonesian dictionary, the mythology is study of literay that contain about conception and sacred legend about the life of Gods and spirits in a culture.⁷

The Javanese culture built based on the view of human about the world which symbolizethat a world is physically visible and invisible are one unity and can not be separated. The Javanese have a principle i.e harmony. In this world, Human not only establish communication with human being but also the supernatural beings. So it is not surprising if there are Javanese behavior that symbolize the relationship between human being and supernatural beings. In Java, the affect of harmony of life is the occur of good communication between natural environment and supernatural environment.⁸

Beside that, the Javanese culture has always emphasized on mystical (literally mysticism is science

⁷ Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 1990. P 588

⁸ Misbah Zulfa Elizabeth, *Dinamika Tardisi Islam Jawa Pantura (Kajian Mengenai Upacara Selingkaran Hidup [Life Cycle] Dan Pemaknaan Masyarakat Studi Kasus di Kabupaten Pekalongan)*, Semarang, 2012, P. 42

about something being in the inner)⁹ or spiritual things. Because of the Javanese culture emphasize on a religious system. This indicates that one of the Javanese life is emphasize about something relation with inner or spiritual. Mystical in here is focus on principle of life which received and considered by the heart, this is became the essence of Javanese mysticism.¹⁰ The adherents of mystical recognizes that the highest aim is to achieve oneness with the Supreme reality (God), unite the human spirit with the essence of God through spiritual exercises. The exercises that can carry humans in Union with God, such *asmati sajroning urip* (feel the life immortal before death).¹¹

Geographically (the boundary of region that are created by earth), in the book Sri Suhandjati explained that according to Koentjaraningrat, the Javanese culture is the culture which created by people who live in the districts of Central Java and East Java and uses Java

⁹ Paul Strange, *Kejawen Modern; Hakikat dalam Penghayatan Sumarah*, translated by Chandra Utama, Yogyakarta: PT LkiS Printing Cemerlang, 2009. P 9

¹⁰ Mystic from greek language "Mysticos" the meaning is the secret, the hidden, from this words, mystic developed into mysticism, this doctrine teaches about contact between human and God.

¹¹ Samidi Khalim, *Islam Dan Spiritual Jawa*, Semarang: RaSAIL Media Group, 2008, P. 53

language. While the West Java is a cultural region of Sunda. According to Franz Magnis Suseno, the Javanese culture is the result of the creation of Java.¹²

And one of the inheritance of culture is a traditional ceremony or ritual. the ritual has a goal to provide tranquility for the doer and can give protection to human. The ceremony in Java can be called with *selamatan*, this is ceremony was done by the Javanese until now. Because according to the Javanese, *slametan* is the most important element of a religious system that was implemented nearly all of the important events in life. Like at the time of pregnancy, birth, marriage until death.¹³ In the book *Dinamika Tradisi Islam Jawa Pantura (Kajian Mengenai Upacara Selingkaran Hidup [Life Cycle] dan Pemaknaan Masyarakat Studi Kasus di Kabupaten Pekalongan)* explained that *slametan* is one of the most important ceremonies in religion and have a goal i.e to eliminate of hardship, get a constancy of faith, safety, surrender to the God. This is the most important

¹² Sri Suhandjati, *Islam dan Kebudayaan Jawa: Revitalisasi Kearifan Lokal*, Semarang: CV Karya Abadi Jaya, 2015, P. 23

¹³ Darori Amin dkk, *Islam dan Kebudayaan Jawa*, Yogyakarta: Gama Media, 2000, P. 74

ceremonies of all the rites and attended by family, neighbors, etc.¹⁴

Slametan can not separated with eating together. Eating together is a symbol of social harmony and as a symbol of safety. Because the adherents of the religion of Java, belief about the connection of cosmic between harmony and safety or confusion with the cosmic disturbances. The sign about safety is the creation of social harmony and equanimity. So, *slametan* and eating together is one of form the social harmony and created by human, then there is no cosmic disturbances.¹⁵

The ceremony in here, it is meant an activities to commemorate an event or moment and in the ceremony there are symbols to express of the culture. The symbol has an important role in a ceremony, it is not only as relationship between human and other human but also relationship between human and object (real world and unseen world).

¹⁴ Misbah Zulfa Elizabeth, *Dinamika Tardisi Islam Jawa Pantura (Kajian Mengenai Upacara Selingkaran Hidup [Life Cycle] Dan Pemaknaan Masyarakat Studi Kasus di Kabupaten Pekalongan)*, Semarang, 2012, P 90-91

¹⁵ Sri Suhandjati, *Islam dan Kebudayaan Jawa: Revitalisasi Kearifan Lokal*, Semarang: CV Karya Abadi Jaya, 2015, P 143

So, the symbols as a complement the ceremony and embodied in the form of offerings.¹⁶ Offering there are three kind based on the functionality or usability: *first*, the offerings were used to feed the spirits because someone get accident and can be overcome by granting the offerings. *Second*, the offerings were used for the veneration of ancestors, this offerings can also be called homage. *Third*, the offerings were used as a symbol.¹⁷

The offerings can not separated from a tradition of ceremony. If in a tradition of ceremony nothing offerings, will be effect less of valid and the aim of the ceremony was not achieved. As spiritual beings, human beings are always trying to find a way to get relation with the nature "(unseen)". So, the offerings is a medium containing sense that human actually wants to communicate with God, or spirits and the others.¹⁸

Whereas one of dish in Java is *tumpang*, it is often made into dish in a special moment, especially in

¹⁶ Miftahul Ula, *Tradisi Munggah Molo Dalam Perspektif AntropologiLinguistik*, journal volume 7, number 2, November 2010.

¹⁷ Nurshodiq, *Tesis; Tradisi Suran Dalam Masyarakat Jawa Analisis Perbandingan Antara Wilayah Surakarta Dengan Wonosobo*, Semarang: Universitas Negeri Semarang, 2008 P 61

¹⁸ Miftahul Ula, *Tradisi Munggah Molo Dalam Perspektif Antropologi Linguistik*, journal volume 7, number 2, November 2010.

ceremonial offerings. This indicates that *tumpeng* was deliberately designed to spread and affirming teaching. Because in the religious system, *tumpeng* is used as offerings from the human nature to the Lord.¹⁹ Can be begin from the pre Buddhist-Hinduism, Buddhist-Hinduism and Islamic culture.

In the culture of pre Hinduism-Buddhist, *tumpeng* often used in ceremonies or rituals. *Tumpeng* is a manifestation from *Shang Hyang Taya* because he has can not approached with commonsense. But in generally, to describe ancient religions is using the term of animism (belief against the power of the spirit) –dynamism (belief that all objects have the power).²⁰ The system of animism and dynamism is the point of the culture and influence all of activity of the life.²¹

All of the moves are considered alive and have the power of occult or have a spirit with two main characteristics i.e be good or be bad. So, it is assume that besides all the spirit, there is a spirit that most powerful

¹⁹ Edi Sedyawati, *Kebudayaan Di Nusantara Dari Keris, Tor—Tor Sampai Industri Budaya*, Depok : Komunitas Bambu, 2014, P. 309

²⁰ Agus Sunyoto, *Atlas Walisongo*, Bandung: Mizan, 2012, P 13

²¹ Misbah Zulfa Elizabeth, *Dinamika Tardisi Islam Jawa Pantura (Kajian Mengenai Upacara Selingkaran Hidup [Life Cycle] Dan Pemaknaan Masyarakat Studi Kasus di Kabupaten Pekalongan)*, Semarang, 2012, P. 46

and stronger than humans. For avoid from be bad spirit, the way for worship of stronger spirit was done a ceremony and offerings.

The offerings including is *tumpeng*, this offerings used to obtain protection or help and to avoid the bad influence of occult forces which endanger human life. This is indicates that before Buddhist-Hinduism in Java, the javanese was give priority to mysticism or spiritual.²²

The javanese also believe to the power of nature, because of the power of nature is realized as the determination from all of life. For example; the success of agriculture depends on the power of nature, the sun, rain, but the javanese still believe in the power of supernatural.

The effort for the religious action is adding to the inner strength. the example; *cegah dahar lawan guling*(preventing of eat and reducing of sleep), *mutih* (only eat white rice), *ngasrep* (only eat and drink without sugar and salt), fasting on the birth. this effort done with

²² Darori Amin dkk, *Islam dan Kebudayaan Jawa*, Yogyakarta: Gama Media, 2000, P. 6-7

using occult strength i.e charm (spear, creese and the other).²³

The javanese is also keep the value in the society, because the values are part of the abstract form of Javanese culture that became foundation of human. The behavior and mindset of the Javanese society relationship with customary law i.e static (the customary law or animism-dynamism very strong).²⁴

Whereas, in the Buddhist-Hinduism culture in Java was able to add the treasure of mystic, heighten of civilizations.²⁵ In Java, Buddhist-Hinduism is different. But, both can be one unity into a concept of syncretic religion, i.e Shiva-Buddha.²⁶ In this culture there are ceremony, this was done to obtain safety from the Lord.²⁷

in this phase is a strong influence from the culture of India (Hinduism-Buddhism). The influence of

²³ *Ibid*, P. 9-10

²⁴ Samidi Khalim, *Islam Dan Spiritual Jawa*, Semarang: RaSAIL Media Group, 2008, P. 46

²⁵ *Ibid*, P. 63

²⁶ Agus Sutyono, *Kearifan Budaya Jawa Pada Ritual Keagamaan Komunitas Himpunan Kepercayaan (HPK) di Desa Adipala dan Daun Lumbung Cilacap*, Semarang: Lembaga Penelitian dan Pngabdian Kepada Masyarakat (LP2M), 2014. P 67

²⁷ Darori Amin dkk, *Islam dan Kebudayaan Jawa*, Yogyakarta: Gama Media, 2000, P. 14

Javanese culture are expansive (extend)²⁸ and theocratic. And the influence of Javanese culture is make into animism-dynamism morestronger with stories about the human half God and magic formula.²⁹

In the thesis Syarifah Rachmawati explained that *tumpeng* has symbolizing relating to mountain (the highest place and sacred, in the environment of mountain that is prosperous)³⁰ Cone or mountain described into triangle with one top above as the pinnacle.³¹

The mountain which made from rice and other food as a symbol fertility and abundance. The most highly reputed as a men, the wide reputed as a woman and the small is their children. This is often made into dish in a *slametan* and the aim is to tame the spirit, If they are really can be tamed, so human can safety.³²

²⁸Agus Sutyono, *Kearifan Budaya Jawa Pada Ritual Keagamaan Komunitas Himpunan Kepercayaan (HPK) di Desa Adipala dan Daun Lumbung Cilacap*, Semarang: Lembaga Penelitian dan Pngabdian Kepada Masyarakat (LP2M), 2014. P 67

²⁹ *Ibid*, P 47

³⁰ Syarifah Rachmawati, *Nasi Tumpeng Dalam Simbolisasi Kekuasaan Jawa*, Yogyakarta: Universitas Gadjah mada, 2014, P. 83

³¹ Mohammad Rondhi', *Tumpeng: Sebuah Kajian Dalam Perspektif Psikologi Antropologi*.pdf accessed on february, 8 2016 at 09.00

³² Darori Amin dkk, *Islam dan Kebudayaan Jawa*, Yogyakarta: Gama Media, 2000, P. 21-22

In the book *Gunungan Nilai-Nilai Filsafat Jawa*, explained that in Hinduism, the form of triangle symbolizes the supreme power that is *trimurti* (the oneness of the three Hindu Gods; Brahma, Vishnu and Siva).³³

The last culture in Java is Islam, this culture is began with the end Java-Hinduism into Java-Islam.³⁴ Islam is the religion of humanist, it is meant concerned with human beings as the aim of central based on the concept of "humanism teosentrik" i.e. focus on the pillar of Islam or *tauhidullah* to create the benefit and the civilization of human life.³⁵

Islam in Java are influenced by the culture of Java. Both of are into one unity and be accepted and develop in society without causing tension, whereas

³³ Agus Purwoko, *Gunungan Nilai-Nilai Filsafat Jawa*, Yogyakarta: Graha Ilmu, 2013, P 42

³⁴ Misbah Zulfa Elizabeth, *Dinamika Tardisi Islam Jawa Pantura (Kajian Mengenai Upacara Selingkaran Hidup [Life Cycle] Dan Pemaknaan Masyarakat Studi Kasus di Kabupaten Pekalongan)*, Semarang, 2012, P 47

³⁵ Agus Sutiyono, *Kearifan Budaya Jawa Pada Ritual Keagamaan Komunitas Himpunan Kepercayaan (HPK) di Desa Adipala dan Daun Lumbung Cilacap*, Semarang: Lembaga Penelitian dan Pngabdian Kepada Masyarakat (LP2M), 2014. P 69

between Islam and culture of Java there are some gaps it's possible cause of contention.³⁶

Islam propagated through tradecarried out by the Sufis or *Walisanga*.³⁷ With the compromise approach, i.e. an approach to create an peacefulness, tolerance, can be live with other religons and traditions without sacrificing their respective religions,³⁸ And using the method of sufism. Because these methods are more easily accepted by the Javanese still Hinduism-Buddhism and animism-dynamism.³⁹

In the book K permadi explained that according to Zakaria Al-Anshari, mysticism was taught to purify themselves, improving morals. The main elements of Sufism is ablutions and the aim is to achieve salvation and eternal happiness.⁴⁰

In the book *Islam dan spiritual Jawa*, mysticism is the teachings of Islam that prioritizes the heart,feel and

³⁶ Zainul Adzfar, *Relasi Kuasa dan Alam Gaib Islam-Jawa (Mitologi nyai Roro Kidul dalam Naskah Wawacan Sunan Gunung Jati)*, Semarang: Lembaga Penelitian IAIN Walisongo Semarang, 2012, P 26

³⁷ *Ibid*, P 33-34

³⁸ *Ibid*, P 37

³⁹ Agus Wahyudi, *Makrifat Jawa Makna Hidup Sejati Syekh Siti Jenar dan Wali Songo*, Yogyakarta: Pustaka Marwa, 2007, P 7

⁴⁰ K Permadi, *Pengantar Ilmu Tasawwuf*, Jakarta: PT Rineka Cipta, 1997 P 29-30

good deeds. The devotees of Sufism believe that only by heart, human beings can attain to the divine essence, because glory and virtue of a human being is capable of knowing of God.⁴¹

Tumpeng usually exist on the *slametan*, there are many reads on the *slametan*, such as the reading of the verses of Qur'an, Dhikr, and terminated with a prayer especially relation about the aim of ritual. After the prayers are finished, the host prepares a drink or food to guest. while *tumpeng* and side dishes given to guests who come in *slametan* then eaten and partly wrapped to take home. This is explain, that the *tumpeng* for *slametan* is thankful to the Lord, the prayer to the God and giving something i.e dishes as alms to other people.⁴²

So, from the explanation above can be explained that in ancient era, the ceremony is done to avoid the bad influence of occult forces which endanger human life. in this era, the ceremony often using offerings and magic formula. When Islam came in Java, the ceremony

⁴¹ Samidi Khalim, *Islam Dan Spiritual Jawa*, Semarang: RaSAIL Media Group, 2008, P. 13

⁴² Muhammad Sholikhin, *Kanjeng Ratu Kidul dalam Perspektif Islam Jawa*, Yogyakarta: Narasi, 2009. P 28-29

changed with *slametan*, the principal of *slametan* is prayers.⁴³

C. The Ornament of *Tumpeng*

The ornament of *tumpeng* symbolizes the stage of harmonism which must always be guarded by human with the goal of a better life.⁴⁴ Beside that, *tumpeng* also symbolizes of the blessings given by God to human.

The placement of *tumpeng* and side dishes symbolizes as mountains and fertile soil. The soil of surrounding the mountain are filled with a variety of vegetables, side dishes. It's all as a symbol or a sign that comes from nature, the results of the soil. The land became a symbol of prosperity that is essential. Placement and selection of side dishes on the *tumpeng* also based on knowledge and relationship with nature. Therefore, the side dishes are placed a surrounding of rice, because the side dishes came from the soil. Beside of placement, the choice of side dish is

⁴³ Darori Amin dkk, *Islam dan Kebudayaan Jawa*, Yogyakarta: Gama Media, 2000, P. 131

⁴⁴ [http://etd.repository.ugm.ac.id/>Avi Meilawati, Analisis Nama Tumpeng Sesaji dalam Upacara Ruwatan Murwakala: Analisis Sematis Semiotis](http://etd.repository.ugm.ac.id/>Avi%20Meilawati,%20Analisis%20Nama%20Tumpeng%20Sesaji%20dalam%20Upacara%20Ruwatan%20Murwakala:%20Analisis%20Sematis%20Semiotis). Accessed on March, 29 2016 at 09.59

also based on the wisdom of nature. *Tumpeng* is a symbol of ecosystem of life. The towering cone of rice symbolizes grandeur of God, while a variety of side dishes and vegetables is the symbol of the content of this nature, therefore the selection of side dishes in the *tumpeng* usually represents of all that is in this nature.⁴⁵

About the color, *tumpeng* not only contain about the value aesthetically but also symbolic. *Tumpeng* usually using white rice or yellow rice. The white of *tumpeng* symbolizes clean and sacred, because human will return to the Lord and human must be clean. So, it will get *pepadhang* (lighting), *rahayu* (Safety) and enlightenment.⁴⁶

The color of yellow on *tumpeng* have a specific purpose. In the javanese culture, the color of yellow is similar with gold color, that is something valuable. The objects made of gold is valuable objects that are usually owned by the King, the nobility, etc. So, *tumpeng* with

⁴⁵ [http://www. Scribd. Com](http://www.Scribd.Com) > Wijati Riannisa, *Karya Seni Pertunjukan Pandan Sari Dalam Konteks Ritual Sedekah Bumi Di Desa Sepat Lidah Kulon*. Pdf accessed on february, 8 2016 at 09.00

⁴⁶ Muhammad Sholikhin, *Kanjeng Ratu Kidul dalam Perspektif Islam Jawa*, Yogyakarta: Narasi, 2009. P 23

yellow color is the symbol of offerings or homage to the God.

Psychologically, the yellow color indicates the color of the mature or have enough age. for example the color of fruits or leaves. So, the yellow color in foods is a sign that the food is delicious to eat.⁴⁷ In other explanation, the yellow color on *tumpeng* has the meaning of Thanksgiving and thank you for all the blessing.⁴⁸

there are many types of *tumpeng*; *sangga langit*, *arga dumilah*, *megono* etc. Whereas, *tumpeng* which are often made into dish in a special moment that shaped great and savory. This can be called the “ *tumpeng rangsul/Apostles* ” (*tumpeng* given salt and coconut milk) its meaning is following the teachings of the Prophet. The partly of *ubarampe* or menu is chicken that is cooked and served as a whole, this is called with “*ingkung*”. The characteristic of *ingkung* is (“*inggalo njungkung*” or bow can also means “*inggalamanekung*” immediately Dhikr to Allah).

⁴⁷ Mohammad Rondhi', *Tumpeng: Sebuah Kajian Dalam Perspektif Psikologi Antropologi*.pdf accessed on february, 8 2016 at 09.00

⁴⁸ [http: diglib. Uinsby. ac. Id > BAB 3 by IH Mukharomah, Tradisi Tingkepan Pari di Desa Pandan. Pdf](http://diglib.uinsby.ac.id/BAB%203%20by%20IH%20Mukharomah,%20Tradisi%20Tingkepan%20Pari%20di%20Desa%20Pandan.pdf) accessed on December, 28 2015 at 09.58

Slametan for children born and for the wedding bride, sometimes using a *tumpeng* called with "*uduk*" (*tumpeng* given salt and coconut milk). it was actually "rice ablution", because during cooking rice, the cooker always holiness.

Other types of *tumpeng* is *tumpeng robyong*, this *tumpeng* is more aesthetic. Its shape is like a cone or mountain. The Summit cone given the red pepper, in the below there is onion and a variety of ornate leaves and vegetables. The base of *tumpeng* contains a variety of *ubarampe* (menu), such as fish, meat, eggs, toge, string bean.

Tumpeng robyong is as a symbol of fertility and welfare. The Summit of *tumpeng* is a symbol of human desire, i.e to achieve true glory. Beside that, the summit of *tumpeng* also a manifestation of God's power which is transedental. *Tumpeng* that resembles a mountain (meru) described about true prosperity.

There are so many *ubarampe* (menu) on the *tumpeng*, All of based on the requirement or condition of places and regions. *Ubarampe* (menu) describe the journey of human life from the world into the hereafter. *Ubarampe* (menu) such as;

- a. the egg as a symbol of "*wiji dadi*" (seeds) of the occurrence of human beings.
- b. the sprouts, the symbol of seeds and human will always grow like sprouts.
- c. String beans, the human always thinking long (*nalar kang mulur*) and don't have a mind that petty ((*mulur mungkrete nalar pating saluwir*) so that, the human will always respond to all matters and circumstances with full awareness and wisdom.
- d. Red onions (*brambang*) acts that always full consideration.
- e. spinach, human life became *ayem tentrem* (full peace and harmony)
- f. Red pepper, the humans do brave and determination to uphold God's truth.⁴⁹
- g. Roast chicken meaningful everything can be realized without any hitch.
- h. Fried Anchovy meaning that this life is always in a group. The human cannot live alone or individuals. Because the human need of help

⁴⁹ Muhammad Sholikhin, *Kanjeng Ratu Kidul dalam Perspektif Islam Jawa*, Yogyakarta: Narasi, 2009. P 20-24

from others people to achieve a secure life. Therefore, anchovy can be symbolized as a harmony.⁵⁰

D. The Meaning of *Tumpeng* in the Javanese

the meaning is substance of the symbols. in there, there are message, hope, teaching or other form of communication. But to reveal the meaning behind the symbol is not something simple. Beside that, the perspective of meaning is very diverse.

In the book Misbah Zulfa Elizabeth, explained that according to Marx Batey, attempts to understand the meaning is one of the problem of oldest philosophical, since-Plato and Aristoteles. The experts of logic and language argue about the "meaning", but the term of meaning is the words and the terms that are confusing. Plato, John Locke, Witt Geinsein until Brodbeck explained that the meaning is the term which often

⁵⁰ [http: diglib. Uinsby. ac. Id > BAB 3 by IH Mukharomah, *Tradisi Tingkepan Pari di Desa Pandan. Pdf* accessed on December, 28 2015 at 09.58](http://diglib.uinsby.ac.id/BAB%203%20by%20IH%20Mukharomah,%20Tradisi%20Tingkepan%20Pari%20di%20Desa%20Pandan.Pdf)

confusing than explaining.⁵¹ This, explains that in exposing the meaning is not easy, including *tumpeng*.

In general, *tumpeng* is made from boiled rice into rice, then it is serve in a cone shaped, usually using a yellow rice or white rice then served in *tampah* and usually specific vents.⁵²

As in the meaning of the yore until now, the society has no clear information about the meaning of the *tumpeng*.⁵³but in the article Mohammad Rondhi ' explained that *tumpeng* as a expression of culture has a lot of meaning and the meaningfor people is different,this occurs because each person has a historical background of different personalities. This difference is not viewed as a disorder but as a wealth in the definition.

The making of *tumpeng* in the form of a cone or mountain for Javanese understood as symbolizing from male (phallus) or can be said, that *tumpeng* is a symbol of virility. This is very important for men, because men

⁵¹ Misbah Zulfa Elizabeth, *Dinamika Tardisi Islam Jawa Pantura (Kajian Mengenai Upacara Selingkaran Hidup [Life Cycle] Dan Pemaknaan Masyarakat Studi Kasus di Kabupaten Pekalongan*, Semarang, 2012, P 34-35

⁵² Syarifah Rachmawati, *Nasi Tumpeng Dalam Simbolisasi Kekuasaan Jawa*, Yogyakarta: Universitas Gadjah mada, 2014, P. 15

⁵³ Nurillah Alfajriyah and Imam Sudjudi, *Jurnal: Tingkat Sarjana Bidang Seni Rupa dan Desain Ensiklopedia Tumpeng.pdf* accessed on February, 8 2016 at 09.00

is the patriarch and woman is *kanca wingking*. Cone or mountain is often describe into a triangular shape with one top of above as the pinnacle. The symbol of a triangle could mean two points on a horizontal i.e father and mother, in the pinnacle was occupied by the child. So the mountain is the triangular shaped symbolizing of the Java family structure that consists of a father, mother and children.

tumpeng is not always cone shaped but also hemispherical or like the dome of the mosque, this is symbolize as the symbol of womanhood. And mountain is not only describe with a cone, but also of a parabola. The mountain can also mean Earth where was born, grew up and is buried. So the form of the parabolic *tumpeng* is symbolizing of uterus.

Beside that, *tumpeng* is a sign of surrender themselves to the Lord or symbolizing the journey of human from the bottom to the top i.e. God. the form of *tumpeng* spiritually is represent the relationship between human (the microcosm) and God (the macrocosm).⁵⁴

⁵⁴ Mohammad Rondhi', *Tumpeng: Sebuah Kajian Dalam Perspektif Psikologi Antropologi*.pdf accessed on february, 8 2016 at 09.00

In the book *Islam Kejawen* explained that *tumpeng* is a cone shaped and using a white rice without side dishes. symbolizes a expectancy to the God.*Tumpeng* is symbolizing the relationship between human and God.⁵⁵

In the book *Kanjeng Ratu Kidul dalam Perspektif Islam Jawa*, explained that *tumpeng* for javanese is an expression of “*metu dalam kang lempeng*” or through the straightaway (*hanif*),as an application of the verse and prayer "*ihdinash shirathal mustaqim*" (Qs. Al-Fattihah: 1;6)⁵⁶

in the journal of *Ritual Grebeg Besar di Demak Kajian Makna, Fungsi dan Nilai* explained that *tumpeng* has meaning, that human must always remember to God. The cone of taper also has the meaning i.e prayers to the God.⁵⁷

In the description above, explained that in the meaning of *tumpeng* each person has a different

⁵⁵ M Hariwijaya, *Islam Kejawen*, Yogyakarta: Gelombang Pasang, 2006, P. 246

⁵⁶ Muhammad Sholikhin, *Kanjeng Ratu Kidul dalam Perspektif Islam Jawa*, Yogyakarta: Narasi, 2009. P. 21

⁵⁷ Setiyarini, *Ritual Grebeg Besar di Demak Kajian Makna, Fungsi dan Nilai*, Journal PP, Volume I, Number.2

meaning. This is because each person has a different background and experiences.

E. The Sacred of *Tumpeng* for Javanese

The meaning of sacral is holy strength or power. on the spirit (the spirit of psychological) in the sense; sa = something, cral = power or strength (which there are). And the psychological in human is mind, consciousness.

When humans will do a sacred activity, then the element in sacred is focus on the group of psychological; inspired by "consciousness", urged by "desire" to manifest, processed by the mind or the reason " so, the results of the process is a touch of " the five senses "on the object and resulting a work as a manifestation or oblation.⁵⁸

The form of contact with a spirit for Javanese or tradition of cestral glorifying is expressed with the ritual or ceremony which referred to sacred. This ritual it is meant activities intended to commemorate an event or moment. and in the ceremony there are symbols to express the sense of culture, The symbol has an

⁵⁸ [http:// WWW. Scribd. Com. Wijati Riannisa, Karya Seni Pertunjukan Pandan Sari dalam Konteks Ritual Sedekah Bumi di Desa Sepat Lidah Kulon. Pdf](http://WWW.Scribd.Com.Wijati.Riannisa,Karya.Seni.Pertunjukan.Pandan.Sari.dalam.Konteks.Ritual.Sedekah.Bumi.di.Desa.Sepat.Lidah.Kulon.Pdf) accessed on February, 8 2016 at 09.00

important role in a ceremony, it not only as a relationship with other human but also between unseen and real world.⁵⁹ The ceremony is manifested in the ceremonial gear. Include; the offerings, magic formula.⁶⁰

The offering is something that can not be separated from a tradition of ceremony, If in a tradition of ceremony nothing offering, the effect is the ceremony did not valid. And the goals of the ceremony was not achieve. As spiritual beings, human beings are always trying to find a way to get relationship with unseen. So, the offerings is contain that the human actually wants to communicate with God, spirits and the other.⁶¹

On of the offering in Java is *tumpeng*, which is often used as a special moment. *Tupeng* is the rice which a cone shaped and beside of rice, there are other foodstuffs. And *tumpeng* served in the ceremony of traditional which is sacred.⁶²

⁵⁹Miftahul Ula, *Tradisi Munggah Molo Dalam Perspektif Antropologi Linguistik*, journal volume 7, number 2, November 2010.

⁶⁰ Samidi Khalim, *Islam Dan Spiritual Jawa*, Semarang: RaSAIL Media Group, 2008, H. 45

⁶¹Miftahul Ula, *Tradisi Munggah Molo Dalam Perspektif Antropologi Linguistik*, journal volume 7, number 2, November 2010

⁶² Syarifah Rachmawati, *Nasi Tumpeng Dalam Simbolisasi Kekuasaan Jawa*, Yogyakarta: Universitas Gadjah mada, 2014, P. 25

Tumpeng is has a value very sacred for the community that still believes, because the aim of *tumpeng* is the seek blessings and giving safety. The giving of *tumpeng* usually done in the place which is considered sacred and has a high magical value.⁶³

Now, *tumpeng* not only used as offerings but also the *selamatan*. it is ment a ritual that is contain with prayer for the safety and can be develop good relations with neighbors be side that, get the safety, get the steadfastness of faith etc.⁶⁴

F. Expectation of *Tumpeng* for Javanese Islam

Expectation is a hope or a meaning of prayer that is included in the symbol of *tumpeng*. *Tumpeng* shapes a cone that symbolizes relation between human and god. Its various side dishes symbolize many kind of human life. This symbolization shows what human knows about the meaning of *tumpeng*. The cone of *tumpeng* that sharpen on the top means a kind of relation between

⁶³ [http://www.scribd.com/Wijati-Riannisa, Karya Seni Pertunjukan Pandan Sari dalam Konteks Ritual Sedekah Bumi di Desa Sepat Lidah Kulon](http://www.scribd.com/Wijati-Riannisa/Karya-Seni-Pertunjukan-Pandan-Sari-dalam-Konteks-Ritual-Sedekah-Bumi-di-Desa-Sepat-Lidah-Kulon). Pdf accessed on February, 8 2016 at 09.00

⁶⁴ Misbah Zulfa Elizabeth, *Dinamika Tradisi Islam Jawa Pantura (Kajian Mengenai Upacara Selingkaran Hidup [Life Cycle] dan Pemaknaan Masyarakat Studi Kasus di Kabupaten Pekalongn)*, Semarang, 2012

human and god. It's like the stages of human life that is started from the bottom with many kinds of life to the top as a blessed stage that never think about earthly life anymore.⁶⁵

1. Classical Javanese Islam

Javanese, especially ancient/classical Javanese, *tumpeng* is a sacred thing, Almost all of the Javanese using *tumpeng*.

*“tumpeng kwi dadi puser’e, keleman karo bothok
pelase ditata muteri tumpeng kanggo njaluk
pitulungane sing kuasa sing gae urip”*

Tumpeng symbolized as a center of all the energy and vegetables and *bothok pelas* (menu) which circle the *tumpeng*. These vegetables symbolized as a hope for *pitulungan* (help) of the Lord.⁶⁶

⁶⁵ Harya Tjakraningrat, *Kitab Primbon Betaljemur Adammakna*, Yogyakarta: Soemodidjojo Mayadewa, 1980, P 21-24

⁶⁶ Sheila Widya, Pergeseran Nilai Religius Kenduri Dalam Tradisi Jawa Oleh Masyarakat Perkotaan, Journal UIN Sunan Ampel Surabaya, Volume 3, Number 5 accesed on June, 10 2016 at 09:00

Javanese Islam consider that, *tumpeng* as the food of the Sacred which is only presented when there is a big celebration and the expected ancestral spirit is present in a ceremony. But when *walisongo* in Java, the expectation of *tumpeng* focus on the values of islam. And according to Islam, *tumpeng* is a manifestation of God. So *tumpeng* in a ceremony it is hoped people will always remember the power of God.⁶⁷

The hope of classic Javanese Islam on *tumpeng* is not only as tradition, but also on the system of beliefs about myths or spiritual power. From the myth of rejection of calamity, the myth of the expulsion of wraith. The shape of *tumpeng* for classical Javanese Islam also believed as expectations in order to the people lives better.

In the Javanese tradition, the peak event is cutting the top of *tumpeng*. These cuts are usually performed by the most senior or respected. This indicates that the Javanese holds fast to the values of family and looked at the parents as a very respected figure. *Sesanti* (Adage)

⁶⁷ Budiono Herusatoto, *Simbolisme Dalam Budaya Jawa*, Yogyakarta: Hanindita Graha Widia, 2005 P. 34

Java said "*dhuwur mendhem Mikul jero*". *Mikul dhuwur* its meant shoulder, *mendhem jero* its meant hold back. the meaning of this adage is respect and appreciate. After that, *tumpeng* eaten together. *tumpeng* symbolize the gratitude to God and expression or teachings of life bout togetherness and harmony.

From the explanation above, the expectation of *tumpeng* according to classical Javanese Islam is focusing on the things supernatural and something sacred for classical Javanese Islam.

2. Modern Javanese Islam

Tumpeng often served in a slametan, custom event, inauguration of a venture or cooperation. This is have expectation that this cooperation can turning out something that is desirable and rewarding.

The expectations of *tumpeng* in the classical Javanese islam more to spiritual, but in modern Islamic society, *tumpeng* only focus on request. This is indicate that *tumpeng* occuring a shift expectations. The object of presentation of *tumpeng* classic and modern society is different. Modern Javanese Islam considers that the object of the presentation of *tumpeng* is to keep a

tradition and reject calamity of all misfortune. While in classical Javanese Islami, *tumpeng* is used to request a prayer to the wraith and other spiritual beliefs.

So, the expectation which was oriented on religious values, now consider as a one of the of traditions that have no values.

G. The Meaning Of *Tumpeng* In The Modern Society.

The meaning of *tumpeng* for modern society and classical society is different, In modern society, most modern societies interpret *tumpeng* focus on meaning of philosophy form that has existed since long ago i.e. the shape of *tumpeng* (Cone, triangular, mountain) than the focus on the social aspect and ritual aspect. This effect that the javanese do not understand about the spiritual journey, the turnover of the ritual, and the meaning of *tumpeng* is supposedly made specifically. But some people find out about ube rampe (menu) on *tumpeng*. among them are:

1. The shaped of *tumpeng* is represented as the hand moves, worship God and form cones symbolized as a hope that the welfare of our lives growing up and high.

2. Chicken cooked whole with this yellow spice symbolised as worshippers of God with a quiet heart. And kill the Rooster meaning avoid bad traits.
3. Eggs are served whole with Peel represented all our actions should be planned (unpeeled) carried out according to plan so that the results are perfect.
4. Catfish are denoted as fortitude, perseverance in life and willing to live in a situation of any kind. Because the Catfish is a fish that can live in the water is not flowing and murky water conditions
5. Anchovy denoted togetherness and harmony because the anchovy at sea life packs.
6. Vegetables (Kale, spinach, long beans, toge): kale means protective, spinach means enjoying, long beans means thinking that far ahead, Toge means growing.

According to Javanese a modern Islam, *tumpeng* consider as a ritual or tradition, that is should be a

ritual without looking at the event about the meaning or spiritual journey on *tumpang*.

CHAPTER IV

ANALYSIS

A. A Semiology Analysis on *Tumpeng* Using Roland Barthes's Theory

In the step of the meaning of semiology according to Roland Barthes is denotation and connotation. Then the researcher will identify the connotations and looking for the myth that may be revealed. The connotation will be forming the relation of paradigm to bring up the myth. The myth in here did not hide the meaning or anything, but to expose the myth, it needs to do a distortion.

The meaning will be determined by the reader of the sign based on the knowledge, the culture, the experience etc. The variety of method to read will be product a meanings and the meaning is different by each person.

To reveal the meaning, it is needed science i.e semiology. Because the aim of semiology is to discussed the essence of the sign and arrange the meaning of text

and dependent on the culture. Including words, pictures, movies etc.¹

Actually, *tumpeng* had a message that has been identified, then analyzed by researcher using the thought of Roland Barthes. Because according to Roland Barthes, that everything must have a message and not only emphasize about films, images or words but also the culture.

The process of significance according to Roland Barthes:

¹ [http: Diglib. Uinsby. ac. Id](http://Diglib.Uinsby.ac.Id) >BAB 4 Analisis Representasi Pria dalam Iklan Vaseline For Men Versi Ariel Noah accessed on December, 28 2015 at 09.58.

SIGNIFIANT	SIGNIFIE
SIGN/SIGNIFIANT	SIGNIFIE
SIGN	

SIGNIFIANT=FORM

SIGNIFIE=CONTENT

So, in the process of signification explained that the meaning of a sign there are two steps i.e denotation and connotation. Denotation is the meaning base on reality, connotation is the meaning base on user. If a society has

the understanding about connotation, so it will become the myth.²

B. The Meaning of Message on The *Tumpeng*

The meaning of messages according to Roland Barthes is using the myth. The is a sign which contains that has a message or a communication about value and it can not be an object, concept or an idea.³

The myth was built by the meaning of pre-existing and always live in the society and give a influence on the behaviour and views of society because there is a message in the myth.

² *Ibid*

³ Roland Barthes, *Membedah Mitos Mitos Budaya Massa: Semiotika, Atau Sosiologi Tanda, Simbol dan Representasi* , translated by Ikramullah Mahyuddin... P 295

signifiant	signifie
<i>Tumpeng</i>	<i>Tumpeng</i> is made from boiled rice into rice, then it is serve in a cone shaped, usually using a yellow rice or white rice.
Signifiant or sign	signifie
<i>Tumpeng</i> is made from boiled rice into rice, then it is serve in a cone shaped, usually using a yellow rice or white rice.	<ul style="list-style-type: none"> • <i>Tumpeng</i> is the symbolize of the structure of family in Java that consists of a father, mother and children. • <i>Tumpeng</i> is a sign of surrender to the

	<p>God or symbolizing the sacred of journey from the bottom to the top i.e. God. The form of <i>tumpeng</i> spiritually represent the relationship between human (microcosm) and God (macrocosm).</p> <ul style="list-style-type: none"> • <i>Tumpeng</i> is symbolize about expectancy to the God
SIGN	
<p><i>Tumpeng</i> as a formality symbol, has meaning about request to the God and respect to oldest people</p>	

In the society of life have become a deal, that *tumpeng* is made from boiled rice into rice, then it is serve in a cone shaped, usually using a yellow rice or white rice. It was existed in Java since at ancient era and manifested with the God, because the God can not described.

Tumpeng was existed in Java since at ancient era, that often serve as a dish in the ceremonies or traditions. But the mayority of Javanese Islam have not been able to leave the traditions or culture of Java, include *tumpeng*, because it has a many values. so that the Javanese still kepted until now.

In the ancient era, *tumpeng* was a manifestation of God, because the God can not described. So that, the value of *tumpeng* is the unification of God and toward of God or relationship with spirituality. this indicates that actually, the javanese not a worship of the ancestors or object (animism-dinamism) but it is likely to have a major principle or awareness about *sangkan paraning dumadi* (authenticity of creation) who questioned about the purpose of life etc.⁴ Beside that, *tumpeng* not only

⁴ M Zaairul Haq, *Ajaran Makrifat Penuntun Jiwa yang Jawa*, Bantul: Kreasi Wacana, 2013, P 67

have a value about the union of God but also has the other value i.e emphasise on the system of harmony are very important in human life because the basically human need other person. This is become the Foundation of the life in Javanese.

As a Javanese which emphasis about the divinity and the harmony. When Islam came in Java, the system is still kepted until now. Because Islam also had the same core with Javanese i.e the divinity and the harmony with the use of the term faith, islam, good deeds.

The journey to God, must be preceded by a strong faith or belief then continued through the efforts of a long spiritual sometimes is a positive development or negative which indicates a temptation of evil. This is one of the factors that the encounter with God is a difficult something.⁵

Beside of faith, the human must be virtuous (the consequence for people who want to look for a permanent living) to achieve it, someone needs to balance between reason and sense, physical and spiritual, of the world and the hereafter. Be virtuous also primary means in strengthening vertical and horizontal

⁵ *Ibid*, P 49-50

relations as two basic determinant relationship and attainment of wisdom. In the perspective of Islam, the virtuous is to get high degree.⁶

Tumpeng analogized as a triangular shape in three points that cannot be separated and has value. It is a journey towards God or submission to God. but in modern society, rice used as a dish in a formal celebration, for example in an institution, the establishments that serve as a formality. This formality was done to keep the tradition existing since long ago.

As a form of formality on the *tumpeng*, *tumpeng* also has a values that teaches reverence to parents, this indicates that the Java community holds fast to the values of family and looked at parent as a very respected figure. Beside that, *tumpeng* also contains about a hope or a request, so that something that is desired can be achieved. It is marked that *tumpeng* is often served in the event an agency or agencies in an employment or other.

So, *tumpeng* that is often served in the *slametan* or moment important, not only has the meaning of the journey towards God or submission to God (something sacred) but it

⁶ *Ibid*, P 76

also has the meaning of respect to older people and the hope or desire on something that is leaning more towards formality without thinking about the meaning of the sacralitas of God.

CHAPTER V

CLOSING

A. CONCLUSION

Based on the results of research on The Meaning of *Tumpeng* in Javanese Islam (A Semiology Analysis on *Tumpeng* Using Roland Barthes's Theory) then the author will take the conclusion that:

1. The meaning of *tumpeng* in the perspective of Javanese Islamic culture.

Tumpeng is a sign of surrender to the God or symbolizing the sacred journey from the bottom to the top i.e. God. The form of *tumpeng* spiritually represents the relationship between human (microcosm) and God (macrocosm). Besides that, *tumpeng* also symbolizes about expectancy to the God or relationship between human and God.

So, from the explanation above, it is explained that *tumpeng* is focused on something spiritual.

2. The meaning of *tumpeng* using Roland Barthes's semiology theories.

The meaning of messages according to Roland Barthes is using the myth. The is a sign which contains that has a message or a communication about value and it can not be an object concept or an idea.

The myth was built by the meaning of pre-existing and always live in the society and give a influence on the behaviour and views of society because there is a message in the myth.

In modern era, from the results of the interviews conducted by the author, most of people interpret that *tumpeng* are cone shaped rice, triangular shaped rice. it is meant, the meaning of *tumpeng* based on the shape of *tumpeng* or identity And according to most of people, *tumpeng* just as formality and just as tradition. So, *tumpeng* still existed until now. But *tumpeng* also has a value i.e When the

cutting of *tumpeng*, first cut the tip of the *tumpeng* is oldest people, this indicates that *tumpeng* taught respect to oldest people beside that *tumpeng* also contains solicitations or desires to God, in order that an institute or people's lives for the better.

B. SUGGESTION

The suggestion of author is so that this research can be used as further research and required references for the sake of achieving a better research.

C. CLOSING

Praise to the Lord who has given instructions and the protection of authors, so the author of this thesis can be done.

The author is aware, this thesis is still possible for efforts toward consummation. so that, criticism and suggestions from the readers very authors expect.

The author hopes this thesis may be adding to the science and provide benefits for authors and readers.

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Attachment I

Name :

Age :

Place :

1. Do you know *tumpeng*? please explain
2. do you know, when *tumpeng* exists in Java?
3. According to you, what is the relationship between *tumpeng* and *ube rampe* (menu in *tumpeng*)?
4. In your place, what ritual is done before *tumpeng* distributed?
5. What celebration, *tumpeng* usually served?
6. According to you, what is the differences *tumpeng* in village and city?
7. According to you, what base color in *tumpeng*?
8. What is the function of *tumpeng* ?
9. What is the expectation of *tumpeng*?

Attachment II

Name : v (initial name)

Age : 21

Place : Batang

1. Do you know *tumpeng*? please explain

Yes, *tumpeng* is conical rice, usually used for *selametan*

2. do you know, when *tumpeng* exists in Java?

Don't know, but was existed in Java a long time

3. According to you, what is the relationship between *tumpeng* and *ube rampe* (menu in *tumpeng*)?

As a complement

4. In your place, what ritual is done before *tumpeng* distributed?

Prayer

5. What celebration, *tumpeng* usually served?

Selametan and birthday

6. According to you, what is the differences *tumpeng* in village and city?

Vallage: more to the philosophy and tradition

City : just formality

7. According to you, what base color in *tumpeng*?
yellow
8. What is the function of *tumpeng* ?
Same with cake (for celebration)
9. What is the expectation of *tumpeng*?
For share togetherness

Name : A S (initial name)

Age : 20

Place : Magelang

1. Do you know *tumpeng*? please explain

Yes, *tumpeng* is conical rice, usually using yellow rice then served in tampah (one of household furnishings, made from bamboo and usually rounded to have winnowed rice)

2. do you know, when *tumpeng* exists in Java?

Don't know, but was existed in Java a long time

3. According to you, what is the relationship between *tumpeng* and *ube rampe* (menu in *tumpeng*)?

As a complement

4. In your place, what ritual is done before *tumpeng* distributed?

Prayer, *dikir*

5. What celebration, *tumpeng* usually served?

Traditional ceremony

6. According to you, what is the differences *tumpeng* in village and city?

Village: is still adhere to the occult beliefs

City : just for *syukuran* (the expression of gratitude to God)

7. According to you, what base color in *tumpeng*?
white
8. What is the function of *tumpeng* ?
preserving of tradition.
9. What is the expectation of *tumpeng*?
Hopefully for the better

CURRICULUM VITAE

Name : Islamika

Place & Date of Birth : Jepara, 23 Mei 1995

Original address : Pancur 36/07 Kec Mayong Kab Jepara

Email address : Islamika23@yahoo.com

FORMAL EDUCATION

1. Elementary School of Miftahul Ulum I graduated 2006
2. Islamic Junior High School Matholi'ul Huda Bugel graduated 2009
3. Senior High School Matholi'ul Huda Bugel graduated 2012
4. State Islamic University (UIN) Walisongo Semarang, Special Program of Ushuluddin and Humanity Faculty (FUPK)

NONFORMAL EDUCATION

1. Islamic Boarding School (Pondok Pesantren) Darus sa'adah, Jepara
2. Islamic Boarding School (Pondok Pesantren) Ulil Albab, Semarang